

MISSISSIPPI BAPTIST RECORD.

J. B. GAMBRELL, - - - Editor.
M. T. MARTIN, - - - Proprietor.

CLINTON, MISS.,
THURSDAY, NOV. 1, 1877.

THE RECORD.
The Fall and Winter Campaign—Two Thousand New Subscribers for the Record in Mississippi and Louisiana.

Now is the time to begin work while there is money in the country. It is now certain that the Record will be more than self-supporting the first year. The time is secure. What shall the future be? Under God what we and our friends make it.

We have no new policy to announce. As in the past, we shall keep straight on in the advocacy of those Bible principles held and practiced by the people called Baptists. With favor for none and charity for all, we shall continue to say what ever the Word of God seems to us to justify.

During the fall and winter the Record will be full of interest. We are planning many good things for our readers which we want two thousand new subscribers to enjoy with us.

In helping us to increase our subscription list, you will help those whom you believe to take the paper; you will help your churches, your pastors, the cause of missions at home and abroad, the cause of ministerial education, all the educational institutions in Mississippi and Louisiana.

You will help to spread abroad the knowledge of Christ. Will you help? We wish to do two hundred brethren and sisters in Mississippi and Louisiana who will each raise a club during this fall and winter.

We will send the Record free to any minister who will obligate himself to work for the paper, and will send us during the year not less than five subscriptions.

Will not every subscriber show his paper to his neighbors and ask them to subscribe?

"Can It Be?"

On the first page will be found an article by our esteemed correspondent, Eld. R. G. Hewlett, on this subject. We do not differ widely from our correspondent. But there are two sides to all things. All human events may be looked at from two standpoints, the human and the divine. From the divine side every thing is certain, every thing is moving on in appointed ways to an appointed end. Everything is certain with the All-wise, Almighty God, and with Him there is no contingency at all. With respect to His elect, they have been of old chosen, even before the foundation of the world, and have been predestinated to be conformed to the image of Christ. The purposes of God's grace are unalterable, and can never be thwarted by men or devils.

On the other side, from a human standpoint, every thing is uncertain and it is proper to conform our language to this fact. We may say properly, that unless men hear the gospel and repent they will be lost. Again we say properly, that people perish for lack of knowledge, and it is our business to give them this knowledge. For instance, it was determined that those who were with Paul in his shipwreck should be saved, but Paul could say that unless they would remain in the ship they would perish.

The overthrow of Napoleon at Waterloo was a predestinated event in the history of that wonderful man of destiny; still we may say truly that had Grouchy brought his reserves into action at the proper moment, Napoleon would have been master of the continent. He was overthrown through the original failure of his trusted Marshal. Soldiers are lost through our failures. But the purposes of God stand and will stand.

It is worthy of thought, in this connection, that God will hold us responsible for our failures to obey His revealed will. Secret things belong to God, but revealed things to us and to our children. He will perform his purposes any way, but it is our business to give them this knowledge. For instance, it was determined that those who were with Paul in his shipwreck should be saved, but Paul could say that unless they would remain in the ship they would perish.

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Mississippi State Fair and Gambling Operations.

The Mississippi State Fair is announced to open on the 12th of November. It is understood generally, we suppose, that this fair is gotten up by enterprising citizens for the promotion of the agricultural and mechanical interests of the State. So far as it promotes these important interests it should have the hearty support of all good citizens. We give it our hearty endorsement both as a citizen and a journalist. But there are some things connected with this business that we feel it our duty to notice and condemn in strong terms.

We are informed that the Sunday-school children of the State and the pupils of the various secular schools are invited to attend.

Now, teachers and parents ought to know that gambling, on quite a large scale, is one feature of the entertainment during the whole week. We say gambling, because that is what we understand horse-racing for money to be. This racing is to be carried on by the Mississippi Jockey Club under the patronage of the fair Association. The Association indeed offers certain purses to be run for during the week.

We have been informed also that in the past ground has been rented or the privilege sold to certain other gambling companies for the purpose of carrying on their disreputable business to their advantage and to the disadvantage of the uninitiated.

We regret exceedingly that this worthy Association should take the Jockey Club and other things of like character under its patronage. We do not wish our children to learn gambling or to cease to think of it with that contempt which it deserves.

As matters appear to us from reading the programme, it is the duty of all good men to set the seal of their disapprobation upon this institution. We do not pretend to speak for others, and we may be wrong, but to our mind, the Mississippi Fair Association can lay no just claim to the patronage of the Christian people of this State till these objectionable features are removed.

No doubt much can be said on the other side in the way of explanation and exculpation. But after all, gambling is an evil and can not be justified on any grounds. It has been said that racing for money is a feature of all fairs. We believe it is, but that does not alter the case. Drunkenness, lying, defrauding, etc., are common, but they are not the better for this.

We suppose the Association wish to make money, and they find this the easiest way to do it, if it is not the best.

We do not wish to injure the business of any man, or company of men, but we do not feel that we would do our duty as the editor of a religious paper, if we did not express our views on this subject.

Our advice to teachers and parents is to keep the children at home. The gambling operations of this Association are an outrage on the Christian sentiment of the State. If gentlemen wish to use such means to make money, Christian people ought to leave them to carry on such business by themselves, or with that class that approve of gambling for sport or profit. If in these remarks we have done injustice to any one, we will gladly make the proper amends, when convinced of the wrong.

Now, what are the "Deity's plans" as revealed in the Scriptures? As we read, Christ established churches and committed to them in solemn trust, the Gospel and the ordinances. By his authority those men who were called by God by the Spirit, were ordained to preach the Gospel, and administer ordinances. These men were always members of the church, baptized and sound in the faith. They preached the Gospel, the Lord was with them, people believed, were baptized, and thus the church was added to the churches. Such are our "contrived views of the Deity's plans of salvation."

How does Mobile read? Has he a new revelation? If so, we will be glad to get his new light when he proves that it is genuine fire from above, and not fox fire, as we use it. We take it to be our business to work strictly by the Deity's revealed plans, and leave the Sovereign One to act sovereignly as he may choose. And we are seriously of the opinion, that God will be more pleased, if we adhere strictly to the Apostolic plans revealed in the Word of Truth, than if we set about trying to interpret His providences, and then to modify our conduct to suit our interpretations.

6. We wish to know also what there is in affiliation to make some Baptists think they have monopolized about all the intelligence, business of soul, courtesy, gentility, etc., in the denomination? Is it Pedo-baptists' praise that has done this thing? Too much of that is not good for Baptist souls.

7. The Difference.

"DEAR BROTHERS.—During the late session of the Yazoo Association, held at Lexington, I subscribed for your paper, which you may see by reference to your memorandum. Through some oversight or mistake, the paper has failed to reach me."

"DEAR SIR.—I see the red cross on my paper, which seems to say my time is out, which is not so. If you are going to do that way, just stop my paper."

What a difference in these two cards! One brother kindly calls our attention to an oversight which we will gladly make right, the other snaps us up like a hawk looking for flies, and writes us as though we were trying to do him an injury. Now we will be very glad to correct all mistakes which we make, and to bear our full share of blame; but we will set the writer of that card some day, may be, and neither of us will enjoy that card. We say to one and all, we are trying to do the right thing. Do not think of us as enemies.

1. What likeness in the world is there between those Baptists who wish to let Pedo-baptists alone to do all the good they may, and the disciples who commanded the exorcist to follow them? "Landmarkers" technically so-called, wish to do just like the disciples ought to have done.

2. Does Mobile know of any Baptists who are "angry" because others do not worship according to

their consciences? We are pretty thick with these "Baptist bigots," and in all our life we never saw one of them "angry" on any such account. "Mobile," we think is writing from his own heart, a thing right common among men, especially among those who are so sure they are "enlightened," that they look upon others and "contemn" their "stupidity of soul."

Mobile is very "enlightened" surely, for like John Kerr, he never backs at the dog that barks at him. He is, no doubt, "like" many other great men, in some respects, but we must be allowed to say that it is not characteristic of great minds to bring "railing accusations" against people, and call them odious names without proof, and all over a fictitious signature. Better literally bark at dogs than to do this unseemly thing.

3. If Mobile wishes Landmarkers "were more enlightened," why does he not teach them the "Deity's plans of salvation" instead of calling them "bigots"? Would this not better befit an "enlightened" Christian man who has large views of things? But it would not be half so easy perhaps.

4. Why is it that "Mobile" and some other Baptists are always gentle toward Pedo-baptists, and say no end of good things of them, but speak of their "Landmark" brethren in terms of such severity? Are those Baptists who favor restricting preaching in the churches, to those who are members of the church, are in sympathy with it, are sound in the faith, are wiser than those who would blot out the Baptist name, if they could? Or does Mobile exhaust his store of charity on Pedo-baptists, so that he has none left for his brethren? If so, we suggest there is something in the old saying, "Charity begins at home."

5. We are also greatly concerned to have "Mobile" inform us and our readers particularly about the "Deity's plans of salvation." We confess that our views on that subject seem "contrived" in comparison with the ideas of some of the "enlightened" of this age, whose "Celestial Railroad" is of the broad-gauge kind.

As we read the Scriptures, things look rather narrow and "contrived" to us. Of course, our "littleness of soul" has something to do with the way we read; but allowing for this, we think the "narrow" way of "salvation" better reported of in the Scriptures, than the broad way.

But Mobile, perhaps, refers to the "Deity's plans of salvation" so far as means are concerned. Well, let us think a little, and call up our stock of information on that subject. Really we know nothing of the "Deity's plans of salvation" that concern us, except what has been revealed in the Scriptures. If Mobile knows anything more, we would like to hear from him; he may be "enlightened" beyond the common lot of men.

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Cold Water Association.

We set out Thursday evening, the 19th inst., from Sardis to go to meet this body at Tyro, Tate county. We drew rain just at night before the door of the Bishop of Union Church, Eld. C. B. Young, one of the veteran Baptists of these parts.

We met a hearty welcome, and soon found ourselves comfortably housed with several brethren, like myself, en route for the Association. And still they come, till we had almost a preaching crowd. The day had been very rainy, and the outlook was not very promising. A pleasant evening was closed with singing, reading the Scriptures and prayer.

Next morning was decidedly ugly, raining right down. By and by, however, the clouds broke away, and we set forward. Reaching Tyro, we found a right nice congregation. Bro. Haywood, who was to preach the Introductory Sermon, being absent, Eld. H. T. Haddock was requested to fill his place. This the Bishop of Grenada consented to do, and gave us an encouraging, sweet sermon, which was a treat to at least one soul.

An account of the rain which fell at intervals Thursday, Friday and Saturday, the delegation was not large. Up to Saturday night, only twenty-nine out of more than forty churches were represented. Congregations, however, were good.

The usual reports were provided for, and several of the most important ones received, discussed and passed before we left Sunday morning.

The report on Ministerial Education, prepared and sent forward by Eld. H. B. Haywood, was a very good presentation of the subject.

Eld. J. W. Lippsey addressed the body on the subject, and represented the interest of three worthy young brethren, ministers, who are now prosecuting their studies at the "Southwestern Baptist University," Jackson, Tenn.

We spoke for our own home work, and tried to show the importance of entire unity in educational work on the part of Mississippi Baptists.

The Moderator, Eld. E. D. Miller, raised one hundred dollars to aid our Board of Ministerial Education. We do not know what was finally done for the brethren at Jackson. They have our sympathy.

The report on Mississippi College was discussed by brethren Walne, Gambrell, Lippsey and Lowrey. Notwithstanding the efforts of brethren over the border, the brethren have concluded to let the old survey stand. One brother said to us privately: "Whenever this Association comes to work heartily with Mississippi Baptists, I want our territory cut off and added to Tennessee."

We spoke as earnestly as we could for the unity of Mississippi Baptists in the support of their college, and thought we were doing pretty well; but when we sat down, Bro. Lippsey made it appear that we had been wasting our shot; that the whole body was of one mind as to the right thing to do for our State Institution. Well, we got to make our speech any way, and we were glad of it, if for no other reason, because it drew out Bro. Lippsey's remarks. Let us have that understanding. Cold Water Association stands solidly in line with her sister Associations. This is unification indeed. Thank God for it.

The Record was heartily endorsed. Thanks to Bro. Lippsey for a very earnest speech in behalf of our State organ. And by the way, our readers may expect something fresh from this brother on the subject of temperance, from a Bible standpoint. We bespeak for this article careful consideration. The field is open to the Record, and we propose to push it into every neighborhood.

At this point, we were called away by a card telling us of the sickness of a child. Bro. King, we hope, will tell us of the doings of the body Sunday and Monday.

The letters from twenty-nine churches reported only fifty-four baptisms. This is not encouraging. One of the great wants of the Association is ministers. There should be a strong man at Sardis, another at Byhalia, and still another somewhere in the heart of the territory. We know of no places of more promise, if the right men will move to them and go to work.

CHIPS.

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"Go where you will, our churches are preferring educated pastors."—H. B. Haywood, in Report on Ministerial Education.

"If these uneducated men whom you have seen do so much good had been educated, what might they have done?"—C. B. Young.

"The little college at Clinton is educating more ministers than Crozier with all its appliances and its three hundred thousand dollar endowment."—J. W. Lippsey.

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"If we had Ladies' Missionary Societies in all our churches, instead of two thousand two hundred dollars given for Foreign Missions, we would have given six thousand dollars."—E. Z. Simmons.

"Bro. Gambrell may say to the Baptists of Mississippi that it is for them to say when we shall go back to China. We want to go back; we would rather be there than here."—E. Z. Simmons.

"I think I have done some good—my brethren think so—but do not suppose that I have done all this myself. No, I have borrowed other men's brains to work with, and these were educated men."—C. B. Young.

The Old School Presbyterians do not ordain a man to preach unless he is educated, and, in proportion to numbers, they have twice as many educated people as any others."—H. B. Haywood, in Report on Ministerial Education.

"The subject of Ministerial Education is one of the most important that can be brought before this association. Our missionary work, our Sunday-school work, and all our work depends upon an educated ministry."—J. W. Lippsey.

The following is from Bro. King: Dear Bro. Gambrell— I send you a few little chips, but you must look over them before publishing, for some may be best suited for the waste basket.

The Association adjourned yesterday. We raised in cash something over two hundred dollars, for Missions and pledged about three hundred for Missions and Ministerial Education. Had about two thousand people present on Sunday, and brethren Lowrey, Simmons, Walne and myself preached to them, at different hours. Meet at Batesville next year.

CHIPS.

Some of our most efficient workers for Missions are young Christian women.—T. J. Walne.

If we would keep the Gospel, we must give it away.—J. B. Gambrell, (quoted by T. J. Walne.)

A girl, fourteen years old, in the Mississippi bottom, had never heard of Jesus.—A teacher on the river.

We have members and money; but we greatly need more educated and consecrated ministers.—E. E. King.

Those who have encouraged our young ministers to attend school in other States, should support them there.—A. Pasley.

We are sent to preach the Gospel, not the Law; and the Gospel is suited to every sinner's case.—M. P. Lowrey, in a sermon.

Christ has cancelled our debts and settled our accounts, and we shall not be judged in the last day.—M. P. Lowrey in a sermon.

The interest manifested in our Mission work, is in proportion to the information the churches have in regard to it.—T. J. Walne.

But few of our brethren have any conception of the vast and appalling destitution in our territory.—E. W. Henderson, in Mission Report.

Virginia has been made a great Baptist State by three great evangelizing agencies, the Religious Herald, Richmond College, and the State Mission Board.—T. J. Walne.

Please Take Notice.

We would call special attention to our rule with reference to marriage notices and obituaries. We give one hundred words free of charge. For all over this number we charge two cents per word. See right hand corner of first page. We call attention to this because we receive obituary notices exceeding our limits without any thing said as to whether the parties sending them expect to pay for them. We have already had trouble in this matter notwithstanding our notice. We know that just after the death of a loved one the bereaved are sensitive and are not prepared to look at things from a business standpoint. To vary from our rule would be equivalent to abolishing it; and if it is abolished, we will have too much of this kind of matter. When circumstances demand it, we are in the habit of saying something editorially with reference to those the notices of whose death are published in our columns; but we cannot open the way for unlimited obituaries. Those sending over one hundred words will save, and perhaps themselves, embarrassment by counting the words and sending us two cents per word for all over one hundred.

Just one more hint. Please do not take advantage of us by inserting a long obituary in an article for the paper.

We do not care to make money by publishing obituaries, but we must in some way limit such matter or be overrun with it. Nearly all religious papers have been compelled to adopt this rule, with the exception that most of them publish only fifty words free instead of one hundred as we do.

READ! READ!—All those who have money in their hands which ought to be credited on our books, will please forward without delay and save us trouble, for we are straightening up matters. Send, brethren, at once, or we may strike off some names that ought to remain.

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Eld. W. H. Tucker.

This brother, well known to the Baptists of this State and Louisiana, desires a field where he may labor for Christ. We know brother Tucker, and can testify that he is a pious, able and sound minister of the Gospel. We have but few better preachers among us. Some of the many churches in Mississippi and Louisiana needing a pastor, would do well to settle this brother in their midst. Address him at Ponchartraine, La.

TO CHURCHES WANTING A PASTOR.—We know an excellent brother whose services as pastor of one or more churches could be secured just now. He would be willing to teach also, if necessary, and he has had large experience in teaching. With his accomplished daughter, who is also a teacher, he would be a valuable accession to any community as he would be to the ministry of the State. Those wishing further information can address Mississippi Baptist Record, Clinton, Miss.

LAND BOOK OF THEOLOGY.—This valuable work, written by Eld. N. Robertson, of Mississippi, and published by the Southern Baptist Publication Society for the author, can be had at this office. Price \$1.50—postage paid. Those who wish to read a really meritorious and profitable work on the leading doctrines of the New Testament, would do well to send for this book. No Baptist Library should be without it. [ks]

THIS AND THAT.

"The true end of this life is to seek that life that has no end."—Penn.

Bro. T. A. G. Owen, reports steady progress in the work at Sulphur Springs Church.

No man who does not believe in and worship a God of holiness will be likely to live a holy life.

"Some friend sends me the Herald in which I see your able defense of Bible principles."—A. J. Holt.

We made a mistake in reporting the number of baptisms in the Yazoo Association. Instead of 117 there were 143.

We will be greatly obliged if some of our patrons will furnish us a few copies of the Record of the 20th of September.

"Nothing is more grand, more beneficial, than faith, nothing more calamitous and damaging than its counterfeit."—National Baptist.

On Sabbath morning the rain prevented a large attendance; at 2:30 o'clock, A. M., the writer addressed the congregation upon the subject, "The sealing of the Holy Spirit; the earnest of the Christian's inheritance." At 11 o'clock Eld. E. N. Kirtly, the appointee, preached the missionary sermon. Subject: "Be rich toward God"—in which was eloquently set forth "the true riches." At 2:30 o'clock, P. M., a crowded house listened attentively to Eld. H. Z. Ardis, who gave us one of his moving, melting discourses from the subject, "Be thou faithful unto death, and I will give thee the crown of life."

T. R. Dancy, of Smithville, says the Aberdeen Association was one of the best conducted religious bodies he ever attended. They have some well conducted men in that body.

"We desire earnestly to run up our list of subscribers to 5,000 by the first of January."—Reflector. The Reflector deserves 5,000 subscribers and more. The Record wishes about that many.

"The Californians have a progressive spirit which manifests itself very strikingly on the part of some of the churches. The Episcopal church at Vallejo, for example, recently gave a 'grand hour' in aid of church work, and the Baptist church in the same place has just replenished its treasury by a couple of dramatic entertainments at which 'the humorous drama 'Down by the Sea,' and 'The amusing farce 'Rough Diamond' were produced. We wonder what next? That is too much already."

"We fear the methods used by the Y. M. C. A. tend to disintegration of the churches."—Central Baptist. We have been watching and studying the Associations closely and we are confirmed in the opinion that they are a needless, if not hurtful burden upon the Christian public.

"What we want in religion is not new light, but new sight; not new paths, but new zeal and earnestness to walk in the old paths that have led such multitudes safely to heaven; not new duties, but new strength from on high to fulfill those that are plain before us."

"Bro. Gambrell, what do you think of a woman's preaching?"—T. A. G. Owen. We do not like to think of it at all, Bro. Owen, but when we are compelled to think on that subject, we think it a great pity some women can't learn to keep in their places. A crowing hen and preaching woman have forgotten their gender.

"The First Baptist Church at Hackensack, N. Y., promptly deposited the so-called D. R. Philip, who had come to them from Virginia, from the pastorate, and excluded him from membership for lying, and other sins."—S. They served him right; lying and preaching do not go well together, though some will act as though they did.

"I like the paper very much, but I think the price too much for the hard money, so you will please stop it."—Some people think five cents a week too much for all the good things we publish in the Record. May be it is. We heard of a good, economical woman who wanted to buy a steam engine for five dollars. At last accounts, they had not traded.

MISSISSIPPI BAPTIST RECORD.

CLINTON, MISS.,
THURSDAY, NOV. 1, 1877.

Advertising Rates.

SPACE.	One Week.	Two Weeks.	Three Weeks.	One Month.	Two Months.	Three Months.
1 inch.	1.00	1.75	2.50	4.00	7.50	10.00
2 inches.	2.00	3.50	5.00	8.00	15.00	20.00
3 inches.	3.00	5.25	7.50	12.00	22.50	30.00
4 inches.	4.00	7.00	10.00	16.00	30.00	40.00
5 inches.	5.00	8.75	12.50	20.00	37.50	50.00
6 inches.	6.00	10.50	15.00	24.00	45.00	60.00
7 inches.	7.00	12.25	17.50	28.00	52.50	70.00
8 inches.	8.00	14.00	20.00	32.00	60.00	80.00
9 inches.	9.00	15.75	22.50	36.00	67.50	90.00
10 inches.	10.00	17.50	25.00	40.00	75.00	100.00

SPACE.	One Week.	Two Weeks.	Three Weeks.	One Month.	Two Months.	Three Months.
1 inch.	1.00	1.75	2.50	4.00	7.50	10.00
2 inches.	2.00	3.50	5.00	8.00	15.00	20.00
3 inches.	3.00	5.25	7.50	12.00	22.50	30.00
4 inches.	4.00	7.00	10.00	16.00	30.00	40.00
5 inches.	5.00	8.75	12.50	20.00	37.50	50.00
6 inches.	6.00	10.50	15.00	24.00	45.00	60.00
7 inches.	7.00	12.25	17.50	28.00	52.50	70.00
8 inches.	8.00	14.00	20.00	32.00	60.00	80.00
9 inches.	9.00	15.75	22.50	36.00	67.50	90.00
10 inches.	10.00	17.50	25.00	40.00	75.00	100.00

Special Notices 50 per cent. in addition to the foregoing.

Editorial, or reader's matter notices, 15 cents per line each insertion.

Marriage and death notices free.

Parties wishing in reference to advertising matters will please address as follows:

Advertising Department,
Baptist Record,
Clinton, Miss.

Mr. A. H. Hunt, of Winona, is our regular agent for soliciting advertisements, and is authorized to receive subscriptions.

Mr. J. N. Hill, of Clinton, is our authorized agent for the sale of the Record.

Mr. E. B. N. Hill is authorized to receive subscriptions for this paper anywhere in Mississippi.

Mr. H. C. Deane is our agent at Yazoo City.

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Chips from the Press of the Central Mississippi, with Comments.

"The elders in many of our churches should either resign or do better,"—Dr. Hunter. Excellent advice for some deacons and clerks of some Baptist churches.

"Ministers are not without fault. Three of our churches which now might have been prosperous, were dissolved by the preachers in profligacy."—An Elder. "But there was a majority of elders in the meeting when this action was taken,"—Minister. "This was unwise, done, I think, and both preachers and elders are at fault, but the greater blame belongs to the ministry,"—Moderator. Is it not better—Scriptural? does it not tend to increase the sense of responsibility and piety of the members, for Christians to voluntarily associate themselves together in church capacity, and continue such a relation so long as they think that they can thus better promote their own happiness and extend the Redeemer's kingdom? Are they not better judges of their own necessities, desires and abilities than any body of men, not intimately associated with them, could be? Thus Baptist churches are originated and perpetuated.

"Admitting the validity of the ordinances as administered by other denominations, we recognize and receive their members as Scripturally qualified."—Introductory Sermon at the Baptist Church, at Clinton, Miss. Mr. J. N. Hill, of Clinton, is our authorized agent for the sale of the Record.

"I find that the duty of baptizing their children is generally disregarded by parents. Many neglect it, and some oppose it as wrong."—Evangelist. It is exceedingly difficult to prevent the neglect of a practice which many Protestants confess to have found no express command in the Word of God. It is a growing conviction in the minds of Bible readers of those who desire, above all things, loyalty to revealed truth—that neither scriptural nor example of apostles, nor the New Testament, but this evangelist had no difficulty in convincing parents whom he met that it was scriptural, and he has baptized thirty or forty children since the spring meeting of the Presbyterian.

"Churches fashioned after apostolic model should be composed only of spiritual, converted characters. To those, however, being the right and duty of bringing their children to Christ, and having the seal of the covenant, baptism, administered to them. Those who, to increase their numbers, baptize children, when neither parent is a believer, but without divine warrant, God does not enter into covenant relations with unbelievers. Those children of the promise, who have received the seal of the covenant, should not be admitted into full fellowship and the Lord's table until they obtain sufficient religious knowledge to discern the Lord's body."—Introductory Sermon. If the Bible enjoins such a duty upon the observance of parents, it is strange that one of them, nor all of any one of them, who practice infant baptism, are agreed as to whom and for what the right should be administered. It is taken for granted that these children of the promise who have received the seal of the covenant are converted until they show in their conduct that they are not. Not long since one of the Presbyterian periodicals it was contended that he who claims that they are not regenerated must produce evidence of the fact. Are the children of believers born holy? This denomination claims, and we think correctly, that the moral condition of Adam's posterity is one of universal native and total depravity, or that all men are born totally depraved. Where then are these hours of promise regenerated? Does the change occur when the seal of the covenant is impressed? This reflection cannot be prevented that many think more is done in this rite than the mere placing of the child more nearly in the channel of grace, making his condition salvable, and therefore his chance of salvation better than that of those to whom the rite has not been administered. But we must not attribute to the faith of any persons that which we seem compelled to infer from their teachings when they claim that the inference is illogical and unscriptural. It is a big chip, but it is from a large tree which is so full of chips.

"The children of believers should be baptized, because, among other reasons, Peter said the promise is unto you and your children—Acts 2:39."—Evangelist. But the truth taught here is, that the blessing of the gospel are not to be limited to one generation, or to a single nation. The promise was not only to the Jews then living, but also unto them who should be born of them—their children, descendants, posterity. It extended to distant nations or heathen—all that are afar off," as well. Besides, the children referred to are so far as adults to have vision and prophecy—Verse 17. Moreover, what promise? Baptism? That is a duty enjoined upon our observance

—a command to be obeyed, and not a gift to be enjoyed in the fulfillment of a promise. God promises favors, blessings; He commands the performance of duties. The blessing promised was certainly the gift of the Holy Spirit—Verses 17, 38, 39. Still may we not expect the children of believers, upon whom the seal of the covenant has been impressed, to receive the fulfillment of the promise—the Holy Spirit—and should they not be regarded and treated as converted unless they give evidence to the contrary? The motive which the Apostle presents here to baptism is also the motive to repentance. He who said "be baptized," said also "repent." If the children of believers or unbelievers, old or young, observe the conditions of this promise, then may they expect its fulfillment. We cannot separate these duties, and present baptism alone as the condition of the promise.

Other things were said and done in the Presbytery of general religious interest, and judging from the subjects arranged for discussion by able men, a greater treat was in store when the gathering of these chips was compelled to leave. H. F. S.

Important, Very.

Bro. Gambrell:—
In a note in the last Record, Bro. Hall informs us that not more than one half of the money necessary to print the Convention minutes, has been received. Four months have passed since the meeting of the Convention, and surely those churches which feel any interest at all in the matter have sent their proportion. These churches are desirous of having the benefit of what they have paid for, and it is right that they should have it. If we wait much longer, the minutes will do us no good when we get them. The Convention will not only be a thing of the past, but will be a dead thing of the past. The influence of the meeting will be lost on the churches, as far as the record of the proceedings is concerned. In this age, people care very little for news (7) five or six months old.

Moreover, the season is upon us, when much that was planned and recommended at the Convention, must be followed up by earnest activity, if at all.

The failure of the minutes, as far as the College is concerned, has been obtained by a liberal supply of the report of the Board of Trustees, scattered throughout the State. No doubt the report on State missions would be as gladly welcomed, and prove equally beneficial. So also, we might speak of the Foreign mission, and indeed of all the work done at Starkville.

The fact, however, stares us in the face, that there is no money to enable our Secretary to give these to our people. Now, what are we to do under these circumstances?

My opinion is that these minutes ought to be published, and the sooner they are published, the better for the work of the Convention. If we can not have them in pamphlet form, let us have them in some other form. My proposition is that the minutes be published entire in the Record, and that the money in the Treasury for the printing of minutes be paid for such publication. I believe the matter would be acceptable reading to the patrons of the paper, and if it be thought too voluminous for one issue it could be carried through several issues, which I should prefer.

I spoke of this suggestion to Bro. Freeman the other day, and he approved it heartily. I now speak of it to my brethren throughout the State, and I hope the Record shall have responses from many brethren, who will likewise give their approval.

A. V. ROWE.

Notice.
To the Friends of the Southern Baptist Publication Society:—
We are prepared to do all the denominational printing, as heretofore. We are especially prepared for printing Association Minutes; and copies of the Minutes of Associations, and the brethren and friends of the Society, to send in their printing, and thus enable us to relieve the Society from its present embarrassment, and save it to the stockholders and the denomination, which can be done if the brethren will send their printing and orders for books, literature, and other articles, to a little old Society shall remain yours. Address, R. G. CRAIG, Treasurer.

Pinchback still wants to be Senator, but the people generally are not of his opinion as to his fitness.

Banks and life insurance companies are still failing in the North. And these carry many other things down with them.

Hinds county has several sets of candidates. The regular nominees are good men, but the offices would not go around, you see.

Gen. Bedford Forest died in Memphis on Oct. 29th. He had been some years a member of the Cumberland Presbyterian Church.

"Southern merchants are buying more silks and fine goods than for a long time past." That shows that people have more money or less sense.

Buel, the correspondent of a New Orleans paper, has been writing on the bankruptcy of the North. He makes things look gloomy in that section.

The Eastern war progresses slowly, with recent success on the Russian side. About 100,000 lives have been sacrificed in the struggle so far, and the end is not yet.

The Republican Convention of Nebraska refused to endorse the President's policy. Things have gone forward till it does not matter much what Nebraska says about it.

A French writer says Grant quit the presidency when he was no longer wanted there, and advises McMahon to do the same. We could tell that Frenchman that Grant was not quite that accommodating.

Nothing can be better than Mr. Daniel F. Beatty's mode of doing business, which evinces his confidence in the superiority of his instruments over all others. He has sold several times over his own price, giving a five day test trial, and refunding money if the purchaser is not satisfied. By this means his instruments are brought into competition with others, and invariably come out victorious. Address all communications to Daniel F. Beatty, Washington Warren County, N. J., U. S. A. See his advertisement.

AN HISTORICAL FACT.—Every agent who has been steadily selling the Improved \$20 Homestead Sewing Machine for three years, owns his dwelling house, has a good account in bank, is clear of debt, and has money to invest.—the natural consequence of securing a good agency for superior goods at the lowest prices. A good first-class Sewing Machine most useful—reliable at all times, easy to understand and control, the same size and does the same work as any machine that sells at such a low price. This is no machine at all price better, or that will do more or more work, and certainly none so low in price. The Homestead is the most widely known and used in the world, and is the most popular in the East and Middle States, and daily becoming popular in the West. It will sew all kinds of cloth, and is the best machine for the family, or will earn four or five dollars a day for any man or woman who can use it. It is the strongest machine made, is ready at all times to do its work, makes the strongest and finest stitch yet in the world, and is fully acknowledged as the Standard Family Sewing Machine. Price, complete for domestic use, \$25.00. Delivered at your door, no matter how distant, and your money refunded if not satisfied. You may reside. Business permanent and honorable, with more certain and rapid sales, and larger profits than any other. Extraordinary liberal offers made to agents who sell the Homestead. Address, John H. Kendall & Co., 421 Broadway, New York, N. Y., may 17-6 m.

Remember the State Fair on the 13th of November. The Fair will be made unusually attractive this year, and together with the splendid prizes, will be well worth going to see. All the Sunday-school scholars in the State will be admitted free on Friday the 16th, and the railroads will give reduced rates.—Newton Bulletin.

Wouldn't it be a good thing to edify the Sunday-school children with horse-racing? Horse-racing and the Ten Commandments!

DIED.
On Thursday, Jefferson county, Miss., on Tuesday evening, Oct. 2nd, 1877, Mrs. JANE COLEMAN.

The subject of this notice was born in 1810, at Starkville, Mississippi. She was united in marriage to John H. Coleman, in the month of January 1831, and united with Fellowship Church in the year 1836, and at the time of her death was the oldest member of the church. In 1846 she was left a widow with five children; three of these survive her.

Her devotion and piety are best known to three daughters that now remain her heirs.

As a Christian and church member, she was consistent and consecrated.

PASTOR.

SPECIAL NOTICES.

Mr. G. D. Sidway, of Jackson, Miss., whose business is advertised in our columns makes a specialty of the MILBURN WAGON. He has enlarged his grounds, and has on hand a good supply of wagons, and sells them cheap. The proprietor of the Record was in Mr. Sidway's establishment a few days ago, and makes a good report of what he saw. Mr. Sidway has the reputation of being a fair dealer.

The undersigned would respectfully inform his friends and the public generally, that he is now in Vicksburg acting as collector for the Singer Manufacturing Company. Persons indebted to this company will please address him—No. 176 Washington St., Vicksburg, Miss. Respectfully, J. H. EDMONSON.

Richmond Female Institute, Richmond, Virginia.

This School is now in session. Its organization is very complete, affording class in the literary and scientific schools daily recitations of forty minutes. The Music School, under the management of Miss Zittella Cooke, is unusually vigorous. Students will be admitted on Nov. 1st, at the following charges for the remainder of the session (seven and a half months), payable one-half on entrance, balance February 1st, 78: Boarding and Washing, English Studies, Latin, French, or German, \$22.50 Music, Vocal or Instrumental, and use of Instrument, \$10.00. Address JOHN HART, President.

Cheap Goods.

The fall season having arrived, we propose to close our books, except with persons who have been having deposits with us, and to reduce our prices to the lowest cash figures.

No merchant can sell goods, even on short time, as low as when the money is paid at the time of making the purchase, strong, durable, guaranteed to work 500 pounds bale. Send for circular. Manufactured by H. DUDLEY COLEMAN & BRO., my 17-ly

MIMMS, DUDLEY & CO.

The four wealthiest men in America, after Vanderbilt, are, according to Gen. Grant, Irish Catholics.

Pinchback still wants to be Senator, but the people generally are not of his opinion as to his fitness.

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